E.10.18

THE *Duty* and *Encouragement* OF RELIGIOUS ARTIFICERS Described in a SERMON

Preached in the CATHEDRAL CHURCH OF NORWICH AT THE Weavers Guild, *On Munday in Whitsun-Week,* June 5. 1693.

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By *John Jeffery*, M. A. Minister of S. *Peters* of *Mancroft* in *Norwich.*

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TO THE

WARDENS, ASSISTANTS,

And others of the

COMPANY

OF

Worſted Weavers

In the City of *NORWICH*, and County of

NORFOLK.

Gentlemen,

THAT which prevailed with me to comply with your Deſires, and to make this Diſcourſe publick, was the Hope, that by ſo doing, the Deſign of it might be more univerſally, and effectually promoted. That deſign was to make men ſenſible, That every one of what Quality, Condition, and Circumſtances ſoever, is capable of being Happy, and obliged to be

Religious: That althô Few men have a learned Education, or Extraordinary parts; thô moſt men have conſtant buſineſs, and ſmall leiſure; Yet All men have the ſame neceſsity of being Religious, as They have of being Happy, and that neceſsity is the greateſt that is poſsible.

No man is conſtrained to be altogether Worldly, becauſe his Employment is ſo: but any one may Live ſoberly, righteouſly and gdly, in this preſent world, and no man can be truly Religious who is not ſo, in his Civil Life, and in all manner of Converſation. Now that all who read this Diſcourſe, and eſpecially, you to whom it is dedicated, may be the better for it, is the hearty deſire, and prayer, of

Your Friend and Servant

John Jeffery.

Ex. 35. 35.

Them hath he filled with wiſdom of heart to work all manner of work of the Engraver, and of the cunning workman, and of the Embroiderer in Blue and in Purple, in Scarlet, and in fine linnen, and of the Weaver, even of them that do any work, and of thoſe that deviſe cunning work.

IN the book of *Eccleſiaſtes*, it is ſaid *God hath made man upright, but they have ſought out many inventions.* Which paſſage is interpreted by *Grotius* to this ſenſe, That *Nature* is the work of God, but *Art* is the invention of Man. As if originally men kept a perpetual Sabboth of Contemplation, and lived without art or induſtry. As if the improvement of Natural were the degeneracy of Spiritual Life: and the moſt barbarous were the moſt Angelical. But this *Hypotheſis* is fit only for a *Poet*, or a *Stoick*: and accordingly we have the Deſcription of the Golden Age in *Ovid*, and the ingenious moroſities of *Seneca*, upon this Subject.

Eccl. 7. 29.

Grotius de jure B. & P. l. 2. c. 2. §. 2.

Ovid. Metam. l. 1. Fol. 3. *Sen.* Ep. 90.

This Truth is notwithſtanding apparent from the Hiſtory of man, that he began to ſtudy the cultiva-

tivation of his Outward State after he had loſt his Innocency; and neglected his Soul, when he took care of his Body; which gave occaſion to ſome to imagin, that the increaſe of *Art* was the decay of *Vertue*. But this was their miſtake: for Arts are like that *Sagacity*, by which they were invented; which we may call (as *Philo* do's) a *middle ſort of Wiſdom*, that can miniſter indifferently to Vertue or to Vice. And although our *Arts* as well as our faculties can be employed in the ſervice of Vertue, or of Vice; yet thoſe *Arts* and *Faculties* ought to be employed only in the ſervice of God, who created Man, and endowed him with his *Sagacity*. When it is otherwiſe, the Original do's reprove the uſe: and thoſe men are condemned by their Conſciences, who employ their *Arts* or their *Faculties* in the ſervice of Sin. For as both our Faculties and Arts are from God, ſo they ought to be uſed for him: and Vertue is the perfection of Politeneſs.

Plin. Nat. Hiſt. lib. 33. proe.

Φρόνησιν τὴν μέσην--*Philo* de mund. Opif.

If the Accommodations and Magnificence of Life had been inconſiſtent with Vertue and Religion, *God* would not have given us ſo many things richly to enjoy, and called Himſelf the Author of thoſe *Arts*, by which they are enjoyed, as He hath done. For although natural Sagacity and induſtrious Application make men Artiſts, yet *God* is ſaid to endow thoſe men with their Skill and Wiſdom: and although our duties be the actions of Men, they are ſtyled the fruits of the Spirit. Nor have we juſt reaſon to believe that God made *Bezaleel*, and *Aholiab*, Artiſts by inſpiration only, but that He uſed men whom he found Artiſts, made ſuch by his bleſſing on their Sagacity and Diligence. *Moſes* ſaw the Pattern of the Tabernacle, and all things belonging to it, in the

the Mount, but the *Artificers* did not. They wrought according to their own Skill, what *Moſes* ordered them according to the appointment of God. Yet *Moſes* ſaid unto the children of *Iſrael*, *See, the Lord hath called by name Bezaleel the Son of Uri, the Son of Hur, of the tribe of Judah, and he hath filled him with the Spirit of God in wiſdom and underſtanding, and knowledge, and in all manner of workmanſhip, and to deviſe cunning work*, v. 30, 31, 32.

It ſhould ſeem, that the Skill of *Bezaleel* lay in working of Gold, and Silver, and Braſs, and Stones, and Wood, by what follows v. 32, 33. *To work in Gold and in Silver and in Braſs, and in the cutting of Stones to ſet them, and in carving of Wood, to make any manner of cunning work.* And it ſeems, by what is ſaid v. 34, 35. that *Aholiab's* Skill was in working of Hair and Wool and Flax, and Silk: for it is added, *And he* (i. e. God) *hath put into his* (Bezaleel's) *heart, that He may teach; He, and Aholiab the Son of Ahiſamach of the tribe of Dan.* Both theſe were Maſter-workmen, *And them hath he* (i e. God) *filled with wiſdom of heart to work all manner of work of the Engraver, and of the cunning workman, and of the Embroiderer in Blue, and in Purple, in Scarlet and in fine Linnen, and of the Weaver, even of them that do any work, and of thoſe that deviſe cunning work.* Where all the words except that one of the *Engraver* ſignifie works of a different ſort from what are aſcribed to *Bezaleel*: The Skill of both of them is ſaid to be from God: and ſo is the Skill of all others, *Ex.* 31. 6. where, after the mention of thoſe two Eminent Perſons, it is added; *And in the heart of all that are wiſe*

hearted have I put wiſdom (ſay's God) *that they may make all that I have commanded thee.*

And that we may not think the gifts of *theſe men* were as peculiarly *from* God, as the work They at that time did by them, was peculiarly *for* God, we find God by the Prophet aſſuming to himſelf, to be the Author of that Skill, with which the *Plowman* is endowed, *Iſ.* 28. 23, &c. *Give ye ear and hear my voice; hearken and hear my Speech. Doth the Plowman plow all day to ſow? doth he open and break the clods? when he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the Cummin, and caſt in the principal Wheat, and the appointed Barley, and the Rie in their place? For his God doth inſtruct him to diſcretion and doth teach him. For fitches are not threſhed with a threſhing inſtrument, neither is a Cart wheel turned about upon the Cummin: but the fitches are beaten out with a ſtaff, and the Cummin with a rod. Bread corn is bruiſed becauſe he will not ever be threſhing it, neither break it with the wheel of his Cart, nor bruiſe it with his horſemen. This alſo cometh forth from the Lord of Hoſts,* which *is wonderful in counſel, and excellent in working.* That God therefore, who teacheth the *Countryman*, to plow, and ſow, and reap, and dreſs his Corn, doth as certainly give the *Artificer* his Invention and Skill.

And if any ſhould ſtill object (what they cannot prove) That the Skill of thoſe *Artificers* in the *Text*, was (if not in kind yet at leaſt in degree) *Miraculous*; that pretenſe would not overthrow the *Doctrin*, which is this,

That *the invention and Skill of the Artiſt, by which he is uſeful unto mankind, are from the moſt high God.*

So

So that according to the ſenſe of the *Text*, we have

I. The *Character* of an *Artiſt*: and that character is *honourable*, for it is made up of *Wiſdom*, and *Uſefulneſs*. His work is the product of Wiſdom and Induſtry and the work is neceſſary, and uſeful unto mankind.

II. The *Original* of *Art*; and that Original is *divine*: for 'tis *God* (as himſelf tells us) who hath *filled* the Artiſt with Wiſdom.

Theſe are the general *Parts* of my diſcourſe: The Character of an *Artiſt*, and the Original of *Art*. That Character is *honourable*: and that Original is *divine*.

I. The Character of an *Artiſt* and that is *honourable*, being made up of *Wiſdom* and *Uſefulneſs*.

Ἀρχικὸν δὲ τὸ φρονῆσαι. *Ariſt.*

Thoſe *peculiar Excellencies* which are a *common Benefit*, do Honour to thoſe perſons, in whom the Excellencies are. The Skill or Wiſdom of him who is Uſeful and Beneficent, is highly eſteemed and ſuch is the Skill and Wiſdom of the *Artiſt*; and for that, he deſerves to be eſteemed. Both thoſe properties the Text aſcribes unto the Artiſt, *viz.*

1. *Wiſdom*; and
2. *Uſefulneſs*.

1. The Text aſcribes *Wiſdom* to the *Artiſt*: *viz.* Wiſdom to *invent* what is commodious and becoming: and Wiſdom to *work* what is invented. *To do any work: and to deviſe cunning works.*

There is a Wiſdom and Sagacity to invent *Arts* and *Inſtruments*, and we have Hiſtory of both. From *Hiſtories*, and *Arts*, good Arguments are taken, for the Beginning, and againſt the Eternity of the *World*. For if the World had always been, the Matter of *Hiſtory*, and the Progreſs of *Arts*, would

would not have been ſuch as now they are. *Lucretius* the Epicurean Poet, from hence objects ſtrongly; *If the World had not a beginning, how comes it to paſs, that Hiſtories are not more ancient, and that Arts are not more perfect?* The Sagacity and Diligence of men have had ſuch ſucceſs in the *improving* of Art, for the time of which we have certain knowledge; that if the *World* were Eternal, or but very old, there muſt have been long ago a greater *perfection* of all neceſſary Arts, then there is. Nor could we, (upon ſuch a ſuppoſition) in probability, have had, at this time, the Hiſtory of thoſe men, who had been the firſt *Inventers* of Arts. For the *Arts* would have been ſo *old*, that the Inventers of them would have been quite forgotten.

Lucret. l. 5. Preterea ſi nulla fuit, &c.

But omitting that, We have conſiderable, and unqueſtionable; the *Wiſdom* of thoſe who *Find out* Arts, or make *Additions* to what is found out: Who, as the Text ſpeaks, *deviſe cunning works*. *Poſidarius* Contends, that *Learned* men found out Inſtruments and Arts: and it may be probable, that *Mathematicians*, might this way be uſeful to the world. But in ordinary, it ſeems more true, what *Seneca* affirms, that Arts were found out by the Sagacity of thoſe who uſe them.

Sapientia Ars eſt, Sen. Ep. 29.

Sen. Ep. 90.

Arnob. l. 2. p. 55. Non ſunt iſta, &c. Lucret. l. 3. f. Navigia, atque agri, &c.

But in all Arts, there is *Myſtery*: and when they are found out, they muſt alſo be *learned*. For, without much *Inſtruction* and more *Exerciſe* no man can be Skilful in working of what is the moſt common and mean part of the *Mechanicks*. But ſome men are far more dexterous, and artificial then Others: and ſome men are fit for one Art, and ſome for another.

He that is *excellent* in any Art deſerves *praiſe*, and

and ſhall have it, from thoſe who are wiſe, and juſt. We eſteem that Skill, which only *Entertains*, and does not profit us: the *Sciences* that are *Speculative and not practical* (as *Philo* makes his diſtinction) as they diſcover Induſtry, and ſuppoſe Diligence, ſo they deſerve Honour: and all ſorts of Learning is a Reputation. But eſpecially thoſe Arts, that are *Practical* and *Uſeful*, as all Mechanical Arts are (which *Philo* calls *Practical and not Speculative*) deſerve Eſteem. For

2. The *Uſefulneſs* of Art recommends it: and he who is by his Skill a *Benefactor* unto men deſerves well of them.

There are many things in *Nature*, which are uſeful in themſelves; but they are made more uſeful by Art; and there are many things in nature, which are little, or not at all uſeful, which are by Art, made very profitable to men.

Tis the Obſervation of *Ariſtotle*, that we wonder at thoſe things, whoſe effects are manifeſt, and whoſe Cauſes are hid in Nature; But we do *more juſtly* admire what is by Art preternaturally made uſeful to man. In many things *Nature* do's what is to our Benefit, but nature always keeps the ſame Method and Courſe, and operates with ſimplicity: whereas what is Uſeful muſt be changed into various forms, and that is to be done by *Art*. Therefore when any thing in nature is to be made perfectly commodious for the uſe of Man, there is need of Art, and that Art is the *Mechanical*. To this purpoſe the Philoſopher quotes the Poet *Antipho*, Who ſays, *We are Superior by Art, unto thoſe things which are Superiour to us by Nature*. By which we ſee, of what extraordinary advantage the *Mechanical* Arts are;

Ariſt. Qu. Mechan.

Τέχνῃ γὰρ κρατοῦμεν ὧν φύσει νικώμεθα. *Ariſt. Qu. Mec.*

are; as by them Officious Nature is made more Officious; and as by them, Contrary Natures are Conſtrained to ſerve us.

When our *Firſt Parents*, were Owners of the whole World, but as yet *without Art*, to command and uſe it, what could Nature afford (of Food, Raiment, or Habitation) without Art, to Man, more then it do's unto the *Beaſts?* All the difference which is between the Natural Accommodation of *Savage Beaſts*, and the polite accommodation of the *Greateſt men*, is made by *Art*.

Thoſe *Arts* of which the *Text* ſpeaks are ſuch, That from them, we have almoſt all the *Cloathing* of our Bodies, and a good part of the Furniture of our *Houſes*: and without which, and ſuch like We muſt live like a ſort of Rational Cattel.

That paſſage, where it is ſaid, *Unto Adam alſo,* Gen. 3. 21. *and his wife, did the Lord God make Coats of Skin, and cloathed them*, Which ſome think is a Hiſtory, that muſt needs be turned into an *Allegory*, hath no Such an Appearance to me. For *Cloathing* is ſuch a Benefit that I cannot conceive it to be unworthy of *God himſelf* to ſend an Holy *Angel* to *Adam*, and direct him to kill a beaſt (over which God had given him Dominion) and to cover his nakedneſs, with the ſpoils of his *Skin*. This Act of God, in thus relieving man, who was ignorant how to relieve himſelf, has no Abſurdity but great Beneficence in it.

And thoſe who are wiſely ſenſible how much of the Splendour, and Accommodation of Life, is owing to the *Mechanical Arts*, will ſincerely honour them, and bleſs God for them. Twas this Gratitude which made ſo many *Artiſts* to be remembred

in

in Hiſtory with applauſe: and which made ſome of them to be worſhiped as *Gods*; for they were conſidered as Benefactors to mankind. *Plutarch* has one Chapter under this Title, *What things any one found out for the uſe of man.* And to our purpoſe, He ſays *Ægyptii Textilia*, That the *Egyptians found out Weaving*. Thus are the Arts which are *Practical and not Speculative* of uſe to men, and therefore Creditable among men.

Pan, Ceres Bacchus, Vulcanus, Minerva, Apollo.

Plin. Nat. Hiſt. l. 7. c. Quæ quis invenerit in vita.-l 35. c. Arnob. lib. 3. p. 112.

There is indeed another ſort of Art, which *Philo* calls *Speculative and Practical*, and that is *Morality*, or the *Art* of Living well and Happily, *viz.* Such a Government of our Actions as is agreeable to Vertue, and conducing to Happineſs. For as *Seneca* ſays, *Nature is not the cauſe of Vertue; but Art is neceſſary to make us good.* This Art, which the *Pagans* called *Philoſophy*, and We call *Religion*, is indeed The *Art of Arts*, and the *Science of Sciences*. Yet the *inferior Arts*, by which the Life of man is made eaſie and pleaſant, are not to be deſpiſed, but honoured.

Non enim dat Natura Virtutem. Ars eſt bonum fieri. Sen. Ep. 90.

Τέχνη τεχνῶν, καὶ ἐπιστήμη ἐπιστημῶν.

We find in the *H. Scriptures* the *Names* of thoſe who were the Inventors of Tents for Shepherds, of Inſtruments of Muſick, and works in Braſs. And ſo neceſſary are the ſeveral ſorts of *Artificers*, that when God deſcribes the *Deſolation* of a Country, he threatens to take away from it the Souldier, and the Judge, and the Prophet, and the Statesman, and the *Cunning Artificer*, as without whom, no people could ſubſiſt.

Gen. 4. 20, 21, 22.

Iſ. 3. 3.

Thus we ſee that if *Wiſdom and Uſefulneſs* can make any conſiderable (and none but ſuch as are wiſe and uſeful can be conſiderable) then, to be an *Artiſt*, is an honourable character. And we have

in the *Text*, ſuch a *character* of the *Artiſt*: and that from his *Wiſdom* and *Uſefulneſs*; The *cunning workman who doth any work, and who deviſeth cunning work*, for the Benefit of mankind, is *Honourable*.

II. The *Text* ſpeaks of the *Original* of *Art*, and that is *Divine*. For the Wiſdom of Artiſts is from *God*: tis God who *hath filled them with Wiſdom of heart to work all manner of work*. Such Artiſts are *filled with the Spirit of God in all Wiſdom, and Underſtanding, and knowledge*. There are the Sanctifying, and the *Common* gifts of the Spirit of God: and thoſe common gifts extend to all that Wiſdom, by which one man is benefited by another, or by himſelf. Mankind had been in great Want and Diſtreſs, if *God* had not endowed them with Wiſdom for *Mechanical* Arts: and by thoſe Arts, God hath *relieved us at extremity*. Theſe Inventions are Divine in their Original, and advantageous to men, The Arts are from *God*, and the Artiſt are *taught of God*.

V. 31.

Θεὸς ἀπὸ μηχανῆς.

We are not to *Arrogate* to our ſelves the being Authors of our Accommodations, any more, then the being Authors of our Lives: but we muſt acknowledge, we have received all from the bounty of *God*. We aſcribe all *Spiritual good* that is found in us, or done by us, unto God: and we muſt alſo aſcribe all *Secular good*, that is enjoy'd by us, or done by us, unto God. In doing thus, we are warranted, and to do thus we are obliged by God himſelf. For *The Lord ſpake unto Moſes ſaying, I have filled him with the Spirit of God, in Wiſdom, and in underſtanding and knowleage, and in all manner of workmanſhip, to deviſe cuning work, and to work.*

Ex. 31. 1, 2.

The

The Heathen *Poets* likewiſe had ſuch a notion, That *Arts were Divine*: and we have the conteſt between *Pallas* and *Arachne* in *Weaving*; which I would not adviſe any One to tranſlate who does not underſtand the Art as well as the Language. The *Goddeſs* adviſeth the *Artiſt* not to contend with her.

Tela jugo juncta eſt ſtamen ſecernit arundo;
Inſeritur medium radiis ſubtegmen acutis
Quod digiti expediunt, atque inter ſtamina ductum
Percuſſo feriunt inſecti pectine dentes. Ovid. Met. l. 6. f. 1.

------Tibi fama petatur
Inter mortales faciendæ maxima Telæ,
Cede Deæ------

He that deſerves the greateſt *Honour* among men, muſt give all Glory unto *God*: for the Wiſdom of man comes from God, and is inferiour to his. Thoſe who get themſelves honour by their *Art* in Subordination to God, have their Honour with his Bleſſing: but thoſe who *Emulate* God, or *Forget* him, are like to come to *Shame*, which is the Moral of *Arachne*'s fate.

As *Art* is Beneficial, ſo tis Divine: and that man who helpeth another, is as a God to him. *'Tis Godlike for Mortal men to ſuccour one another: and it is the way unto Glory to be a Benefactor. This was the moſt ancient manner of rendring acknowledgments to thoſe who had deſerved well, to place them among the Gods.* The *Apotheoſis* of Benefactors aroſe from the *Gratitude* of Beneficiaries: and Goodneſs was, from the beginning counted Divinity. *Heſiod* and *Homer* ſay, That *God is the giver of all good.* And St *James* ſays, *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights.*

Deus eſt mortali juvare mortalem, & hæc ad æternam gloriam via. Hic eſt vetuſtiſſimus referendi benè merentibus gratiam mos, ut tales Numinibus aſcribantur. Plin. Nat. Hiſt. l. 2. c. 7.

Quicquid enim magnam utilitatem generi afferret humano, id non ſine divinâ bonitate erga homines fieri arbitrabantur. Tull. de N. D. l. 2.

Θεὸὶ δώρηες ἐάων Heſiod. Theog. v. 46. Hom. Odyſſ.

 Thus Jam. 1. 17.

Thus we ſee (1) The *Character* of an *Artiſt*, which the *Text* gives, and that Character is *Honourable*; for it is made up of *Wiſdom* and *Uſefulneſs*. And (2) The *Original* of *Art* which the *Text* informs us of, and that Original is *Divine*; it is from the *Spirit of God*. And in the account I have given of theſe two, I have Explained the *Doctrine* which was this, *That the Invention and Skill of the Artiſt, by which he is beneficial to Mankind are from the moſt high God.*

The *Application* follows, and from what I have ſaid, we may inferr

1. That *God provides* abundantly *for men:* which manifeſts the *Goodneſs of God* to us, and calls for the Duty of *Gratitude* to Him, who hath provided ſo many accommodations of *Nature* and *Art*, for us. We have *Proviſions* for Food, Raiment, and Harbour, and Defence, and Society: and in every one of theſe, we have what is for Neceſſity, Convenience, Decency, and Pleaſure. There is alſo great *Variety* and *Abundance* of every one of theſe; ſo that we can, not only gratifie, but ſatiate the deſires of Fancy it ſelf. If we take a view of our Poſſeſſions and Enjoyments, We ſhall find ourſelves placed in the midſt of an *Abundance* of all good things, that we could either need or deſire. The Abundance of *Nature*, is varied and multiplied and made commodious by *Art:* and the *Skill* of the Artiſt, as well as the Materials for his Work, is from God.

When therefore, we enjoy and pleaſe ourſelves with theſe ſenſible accommodations, we ſhould look beyond what is ſenſible; and *own God* as the Author of all good Natural and Artificial. For ſo God

really is; and that Wiſdom and Bounty from which the whole World receiveth all, do oblige us to a grateful, and cheerful *truſt* in God.

We are conſcious of our *Needs* and of our *Dependences*, and we find that we muſt truſt to ſomething *without* ourſelves, for our Happineſs, and for our Subſiſtence. Let us learn from all the gifts of *God*, upon whom we are to *repoſe* ourſelves: and conſider, that as Affiance in God, is neceſſary for thoſe who *abound*, ſo it is ſufficient for thoſe who *want*. Though we *depend* one upon another, and are *Obnoxious* one to another, yet we muſt remember that God orders the *events* of things, and *hearts* of men; ſo that no Fraud or Violence of enemies can *harm* us beyond God's permiſſion, and that no Wiſdom or Charity of Friends can be *uſeful* to us, without his Concurrence.

Therefore, we are to conſider the *hand of God*, in all that we Enjoy, or ſuffer, Hope or Fear from Men, or from the World as from ourſelves; and ſo to uſe the gifts, as to confide in the Power of God. *Charge them that are rich in this world* (ſaith the Apoſtle) *that they be not high minded, nor truſt in uncertain riches, but in the Living God, who giveth us richly all things to enjoy.* 1 Tim. 6. 17.

2. God provides for men *by men*: and our mutual Uſefulneſs to, and need of one another, obliges us to univerſal *charity*. We are by nature *Sociable*, and love to converſe one with another; and tis neceſſary that thoſe whom we do converſe with, we ſhould have a *Love* to, and delight in. *Anger* and *Hatred* imply an eſtrangement from thoſe whom we conſider as filled with thoſe Paſſions: and from thoſe

Ἀνθρωπῷ ἀνθρώπου δαιμόνιον. *Homo homini Deus. Eras. adag.*

Οἱ ἄνθρωποι γεγόνασιν ἀλλήλων ἕνεκεν. *Marc. Anton.* l. 8. §. 50.

those whom we look upon as deserving that *Hatred* and *Anger*, which we ourselves are filled with. We are by the force of those Passions, alienated and separated from, opposite and Enemies unto others: and nothing can be more contrary to that Society and *Fellowship*, which is natural, pleasant, and necessary to Men.

φίλος δ' ἐστὶν, ὁ φιλῶν καὶ ἀντιφιλούμενος. *Arist. Rh.* l. 2. c. 4.

But God hath taught us by the Original, Nature, and necessities of men, to *love* one another: since no man can provide what is delightful or necessary to himself, *without* the help of *Others*. There are many *Arts*, and more *Artists* that are necessary for the accommodation of every one: and if any one of these *Arts* were lost, we should *want* it extreamly, for our Subsistence and welfare.

Those Employments which are of *least Esteem*, are often *most necessary*: and the greatest men cannot live without the meanest. *The King himself is served by the field*, and He that sets upon the Throne could not *eat bread*, if it were not for the meanest Servant that *grindeth at the Mill*. So that if we did *rightly consider* the Nature of man, and the Nature of things, that Consideration would induce us to the religious duties of *Devotion* to *God*, and *Charity* to men.

Eccl. 5. 9.

Ex. 11. 5.

All men have the same Original, and the same Necessities: and They are like members of the *same body*, where *the eye cannot say to the ear I have no need of thee, nor again the head to the feet, I have no need of you*. No sort of men are either useless or *contemptible*: but we ought every man to consider, that we absolutely need, and are bound in justice to respect One another: *Honour all men*. Tis contrary to Reason and Religion, for one sort of men

1 Cor. 12. 22.

1 Pet. 2. 17.

men to *despise* another: for, every man who doth the duty of his *Honest Calling*, is a *Benefactor* to mankind. Though it be true that *Money answereth all things*, yet all the money in the World could not help us to one *morsel of bread*, without the *Art* and *Labour* of the *Plowman*. There is no Natural, or Artificial good, that we need and use, but before it be fit for use, there are *Multitudes* of *Artists*, and Labourers that are necessary to *prepare* it for us. And besides that what we use, has in the *Substance* of it passed through many hands before it can be used, every *Instrument* that any Artist useth, supposeth the Art and Labour of many Others to provide it. This every man can apply to his own *Trade*; and Consider we thus, how *many* men every one is beholding to for what he needeth.

Τιμῶνται δὲ, δικαίως μὲν καὶ μάλιστα οἱ ἐνεργετικότες. Arist. Rh. l 1. c. 5. Eccl. 10. 19.

This consideration should *unite* our hearts, as God hath united our interests: for tis both ungrateful and impolitick to *despise* those upon whom we depend. Although therefore in the *Politick* Body of Mankind, as well as in the *Natural* body of Man, One *Member* is *strong*, and another *feeble*, one is *less Honourable*, and another is *more Honourable*, yet all are necessary, and all make but *one body*. If the *Hands* should refuse to labour for the *Belly*, or the *Head* scorn to take care of the *Feet*, the *whole* body must perish. There is no man, but what is *our own flesh*, and both our Necessities and our Consciences bind us to *Love our Neighbour*, *as we love ourselves*. Let us therefore abandon all ignorant, pernicious, and ungodly *Animosities* and *Contempts*, and consider, That we Love *ourselves* when we Love *Others*, and that we cannot Love ourselves, if we do not Love them.

1 Cor. 12. 20, &c. Eph. 4. 25. Is. 58. 6. Matt. 22. 39.

3. God

3. *God* provides *for us, while we* by our Callings, serve *mankind*. At the same time, and by the same Acts, we do good to *Others*, and to *Ourselves*. While men work in their several *Trades*, They do provide for their *Temporal Welfare*, and may promote their *Eternal Happiness*. 1. While men work in their Trades, they *provide* for their *Temporal welfare*. By their Arts and Labours they are profitable to Others, but no less profitable to themselves. By a man's own Skill and Diligence, He provideth (for Himself and his Family) the Benefit of all Sorts of other men's Arts, and Labours.

Yea a man may (by Gods Blessing upon his Industry) *advance* Himself, and change his condition to what the world accounts greater. *Seest thou a man diligent in his business? he shall stand before Kings, he shall not stand before mean men. The diligent hand maketh rich*, and the Abundance of Riches is a step to Honour; and there is no evil in this: but tis odious to hate, and tis infamous, to *despise* any man, for his want of Riches or Honour. Thus as all men understand the Worth of Earthly good things, so 'tis an Advantage and Encouragement, that They may *raise* themselves, as well as accommodate Others, by their Employments.

Prov. 22. 29.

Ὁ γὰρ πλοῦτος οἷον τιμή τις· ἐστι τῆς ἀξίας τῶν ἄλλων. *Arist. Rh.* l. 2. c. 18.

And if any one desires to raise himself by his Employment, let him consider what he must do in order to that end.

(1.) There must be *good Skill* that a man may understand his business.

(2.) There must be *great Diligence*, that a man may improve his time.

(3.) There

(3.) There must be *strict Honesty*, that a man may assure those he dealeth with.

(4.) There must be *decent Thrift*, that a man may keep what he hath gotten.

(5.) There must be *discreet Caution*, that a man be not undone by the knavery of others.

Καὶ τὰς ἀρετὰς ὃ ἀνάγκη, ἀγαθὸν εἶναι, καὶ γὰρ πάντας ἓν τε διάκεινται οἱ ἔχοντες, καὶ ποιητικὰ ἕξις ἀγαθῶν εἰσὶ καὶ πρακτικαί. *Aristot. Rh.* l. 1. c. 6.

These *Five Rules* are necessary to be observed by Him who would grow rich, or get a Livelyhood: and not one of them must be neglected by him who would obtain Wealth, or avoid Beggery.

Thus a man, in his proper *Vocation* ministreth to the Providence of God, and to the necessities of mankind; and while he does so, may serve *Himself:* and in some Station or other, a man must minister to the Providence of God, and to the necessities of men, otherwise he will undo himself.

2. A man may perform the *duties* of his *Religion*, and promote the Salvation of his *Soul*, at the same time, and by the same Acts, that he labours in his Calling.

For instance, (1) He that worketh under the influence of these considerations; That his Skill is the gift of God: That his Labour is a charity to men: that by Honesty in his Calling, he shall provide for himself: He that worketh with this perswasion, is filled with devout Gratitude, and ardent Love, and stedfast Trust, and cheerful Resignation to God. *These Affections* when expressed in Prayer and Praises, are Religious *Worship:* and when expressed in Life and Action, are Religious *Obedience.*

Again (2) a man who worketh and tradeth with a ſenſe of his Dependence on *Others*, and his obligations to them: who is Thankful to thoſe whom God in his providence, hath made inſtruments of good to him, and who is glad to ſerve thoſe by his Art and Labour, to whom he can be uſeful: and who out of Conſcience, doth ever ſpeak what is True; and act what is Honeſt; and remembreth that Juſtice is Religion; He liveth righteouſly in his *Work*, and Commerce and Converſation; and *Imitateth God* in Truth, Juſtice and Charity, which are Divine Vertues and Graces.

Ὑπερβολὴ γὰρ ἀρετῆς τὸ πάντας ἓν ποιεῖν. *Ariſt. Rh.* l. 1. c. 9.

Again (3) He who is contented with his *Eſtate* and *Calling*; who truſteth to God's Bleſſing upon his honeſt Diligence, for his Subſiſtence; and who doth ſo truſt to this as not to find his heart inclined to any diſhoneſt act to relieve or advance himſelf: He who mixeth the *thoughts* of *God* and Divine things, with his Labours and Employment: He who maintaineth ſuch Diſcourſe, with the Companions of his Labour, as may promote vertuous and heavenly Affections in himſelf, and them: He who is not through Covetouſneſs or Diſtruſt hindered from ſpending convenient portions of his Time in the Worſhip of God, and in the Study of Religion; He doth Cultivate his Soul in the performance of his Buſineſs: and *in that Calling wherein he is called, abideth with God.*

1 Cor. 7. 24.

I know ſo much of the *Nature of man*, that this may be done; for it is not poſſible that any work or buſineſs ſhould conſtantly take up *all* a man's *thoughts:* and I appeal unto the Conſcience of all that

that hear me whether they do not in their buſineſs, find *Leiſure* to entertain themſelves, by recollecting the Stories of what they have heard or ſeen among men: in projecting Schemes of diverſion or Enterprizes which they delight in, or hope advantage from. And ſo much as there is of Truth in this, that a man's ordinary *work* doth not engroſs all his thoughts, ſo much Demonſtration there is, That a man, *at his work*, may recollect what he hath read or heard of *God*, and of Eternity, and of Religion; and may examine and judge what his own State towards God is: that he may *contemplate* the Wiſdom, Goodneſs, and Power of God, manifeſted in the works of Creation, Providence, and Government of the World; in the Converſion, Sanctification, and Salvation of men. The *Hiſtory* of the *Son of God* (in which, the whole doctrine of our Religion and Happineſs is compriſed) may as eaſily be called to mind *at work*, as any other Hiſtory may; and a man may as poſſibly, without neglecting his buſineſs improve his Soul, by meditating on the Divine Life of *Jeſus Chriſt*, as deprave his Soul by thinking upon any vicious practices of his Neighbour.

Nay I *add* that a man may take many, and conſiderable *hints* from his Labours and his Dealings to advance the Spiritual temper and diſpoſition of his mind. For the *Materials* upon which any man employeth his Art and Labour are the Creatures of *God*: The State to which thoſe materials are brought by his Art and Labour is uſeful to *men*: The ſucceſs of his diligence is profitable; or the unſucceſsfulneſs of it is hurtful to *Himſelf*. And from every one of theſe a man may raiſe ſuch *medita-*

ditations, as may diſpoſe him to Religious duty. For, from hence, he may learn *Thankfulneſs* to God, *Love* to men, and *Care* for himſelf. If He labours from one end of the *week* to the other, for the advantages of a Mortal Life, and the ſupply of bodily neceſſities; how much rather (will he think) ought a man to labour for the Happineſs of Eternal Life, and the Salvation of his Immortal *Soul*.

Again, thoſe whom a man *dealeth* with are either *friendly and honeſt* to him, and then he may juſtly *bleſs God*, that there are ſuch men to deal with: Or they are *unfriendly* and *diſhoneſt*, and then he may *bleſs God*, that he is not undone by them.

Τὸ γὰρ θεῖον ὑπολαμβάνειν βοηθεῖν τοῖς δικαίοις. *Ariſt.*

Again, either he *himſelf* dealeth friendly and honeſtly with Others; and then he may *bleſs God*, that he is overcome by no *Temptation* to the contrary: Or he dealeth unfriendly and diſhoneſtly with others, and then he had need *Repent* leſt the *Curſe* of God ſhould enter into his houſe, and conſume his Subſtance.

Zech. 5. 3, 4. Jer. 17. 11.

Thus there can *no* poſſible *Caſe* be put, but that a man may in his Work and Labour, in his Dealing and Converſe, find *occaſion* for his duty; and ſo at the ſame time, *work* in his worldly *Calling*, and work out his *Salvation* too.

To *Conclude*: Let no man pretend the Hindrance of his duty by the multitude of his *buſineſs*; or that his neceſſary Employment in this world, is the reaſon why he neglecteth his intereſt in the other. For no *honeſt Calling* is inconſiſtent with Religious duty; but on the contrary, God who giveth *Wiſ-*

dom

dom to the *Artiſt* for his buſineſs, doth alſo give *Opportunities* for his duty in that buſineſs. God hath been good to us, in this very point, Let us be good to our ſelves; and remember, that the Apoſtle joyneth together theſe two, *Not ſloathful in buſineſs; Fervent in Spirit, ſerving the Lord.* Rom. 12. 11.

Grant we beſeech thee, moſt Wiſe, Gracious, and Mighty God, That thoſe to whom thou haſt given the ſpirit of Wiſdom and Underſtanding, by their Worldly Callings, Arts, and Labours, to be uſeful unto mankind; may alſo have their honeſt Diligence and Induſtry proſpered by thy Bleſſing, for the Comfort of themſelves, and their Families; and That living religiouſly in their ſeveral Vocations and Employments, They may have the Rewards of their Piety follow them into the other world, when they ſhall reſt from their Labours in this, for Jeſus Chriſt his ſake our Bleſſed Lord and Saviour. Amen.

FINIS.